



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## SCOTTISH POETRY.

*The Poems of Walter Kennedy.* Edited with Introductions, various readings, and notes, by J. SCHIPPER, Ph. D., LL. D. Vienna: 1901.

Among the Scottish poets of the 15th century, Walter Kennedy seems to have held a distinguished place. He is mentioned with praise by Dunbar, Douglas, and Lyndsay; but little of his work has reached us, and that little has been almost entirely neglected. Of the six compositions bearing his name, Laing printed five and part of the sixth in his edition of Dunbar, but his complete extant works have never been collected into a single volume. Even from the volume before us the editor has excluded Kennedy's share in the famous *Flying* with Dunbar, because he had already printed it in his edition of the latter poet; so that the reader must go elsewhere for the most curious and interesting part of Kennedy's work.

Kennedy enjoys the distinction of being the only early poet of the west of Scotland whose works have come down to us. He was a man of distinguished family, being a scion of the powerful clan or house of the Kennedies of Carrick, and even boasted royal blood. From allusions in the *Flying*, he seems to have possessed considerable property. He was born about the middle of the 15th century, studied at Glasgow, where he took the Bachelor's and Master's degrees, and probably entered the church, though this is not certain. From a reference in Dunbar it seems probable that he died about 1507.

If we were certain that we have Kennedy's works as he wrote them, it would show that the literary language of the west did not appreciably differ from that of the east; but the text has suffered greatly at the hands of the scribes, who may have occasionally changed the phrasing. In particular, the transcriber of *The Passioun of Christ*, (a poem of 235 stanzas in rime royal) has been so outrageously careless, that the editor has found the restoration of the text a very difficult and often an impossible task, and in many places seems to have fallen into errors.

A thoroughly critical edition of Kennedy is still a *desideratum*; but in the mean time the following notes on Schipper's edition may perhaps be of

some help. (Dr. Schipper's words are distinguished by double quotation marks.)

P. 12, l. 17      Gold and silver that I nicht gett,  
Broches, beisandis.

Schipper explains that the besants signify the roundels on coats-of-arms; but evidently coins are meant, as the 'aigit man' is speaking of his former wealth.

P. 15, l. 20      To pleiss þa mullis attour all þingis.

"The word *mullis* signifies girls." Not so: the meaning of the word may be gathered from *The Freiris of Berwick*, 142.

P. 19, l. 41      Ruby of reup, riche lass, and hevinnis gem.

"*Lass* is to be taken here in the sense of virgin."  
*Lass* is lace, or necklace.

Notes to the *Passioun*.

Line 26      As struttion stif, as tigar tiranus.

"As stiff or helpless as an ostrich." As strong as an ostrich.

27      Mair pure of gude þan wes Diogynes.

"Poorer in good, sc. in good deeds." More destitute of possessions.

63      That þaim till hide the better wald confound.

S. quite misses the sense of the passage. The poet says that he will eschew all unusual or ill-sounding terms, except in those cases where avoiding them would rather confuse his meaning than make it clear.

130      Quhilk resauit ane man to reabill.

"To restore her to her legitimate state." The poet is speaking of the Virgin's womb, which he calls a 'riall flour-de-lice,' which received One to reinstate [fallen] man.

151      he be his ded þe saule price laid doun.

"*Saule* does not mean soul here, but sole." *The saule price* means the price of the soul, paid by Christ at his death. A weak genitive like 'his lady grace.'

162      his moder [did] him [bring.]

*Did*, inserted by S., should have been *couth*,

always used by Kennedy in the pleonastic form, as in l. 259.

245 and cum doun lampe of lycht.

S. seems to mistake the sense, which is that Christ spake with Moses and Elias on Mount Tabor, and came down a lamp of light, *i. e.*, transfigured. The next line shows this to be the meaning.

259 his manheid to de fra God couth borrow.

“*Manheid*, bravery, fortitude.” *Manheid* is humanity, Christ received his Humanity from God that he might be able to die.

286 wesche þair feit þat ran to sched his blude.

As Judas alone betrayed him, probably we should read *þai*, those.

306 Peter bad Johnne at Crist inquire of him  
Quha tratour wes.

“*Of him*, on his (*viz.* Peter’s) account.” Inquire about him who was the traitor, or, as to who was the traitor.

324 þe king panis to his deid.

*Panis* must be a scribal error for *passis*. Cf. ll. 321, 330, 337, 338.

327 Thocht þat þi hert wer closit into leid,  
git wald it melt and gar the watter spring  
Profound.

S. declares himself unable to explain this passage. It means: when thou thinkest of the bitter passion of Christ (325), though thy heart were enclosed in lead, yet would it melt and pour forth water (tears of pity) profusely.

357 Bot auerice wes into his hert ifall.

*Ifall* is Schipper’s emendation, but here, and in l. 1116, he seems to have forgotten that Kennedy wrote in Scottish.

358 Thai laithly lippis, vntit with fals tressoun.  
“*Vntit* must mean untied, opened.” It means anointed, smeared. Judas kissed the sweet mouth of Christ with lips smeared with treachery.

459 Will is þair law, inwy þai mak sereff.

S. explains *sereff* as “servant”—apparently a guess. It is sheriff. The poet is using the terms of a trial.

462 faith, quhilk herd hankis his hand.

“Which herdsman fastens his hand.” Which fastens his hand hard. So 998: ‘Ded hankis herd in his bandis.’ Herdsman would have been *hird*, as in l. 1685.

492 Quhill be to de to Pilat wes present.

Of course *be* is a typographical error for *he*.

494 In caus of blude to schaw the sentement.

“In a case of sentence of death to show this sentence to him.” It means that Christ was brought before Pilate in order that the Roman procurator should give his assent to a sentence of death, which we are told (493) was the law in that country. If *sentement* is sentence, then it means that in a capital case, Pilate had to pronounce the sentence.

509 Hangit himself, his [body] brist in twa.

S. supplies *body*, but the word was probably *belly*.

511 His avarice so pervinst verite.

“What is the meaning of *pervinst*?” Overcame.

570 Thai cryit: Tollie away! take him sone!

“*Tollie away*, take him away.” Of course; but he should have put an exclamation mark after *Tollie*, and explained that this is the Latin *tolle*. *Joh. xix, 15.*

575 þai haue spulzeit [þo] þe heid all bair.

The ms. has *to*, which S. changes to *þo* on the ground that “*to þe* does not give a sense.” On the contrary, his emendation does not give a sense. Christ’s head was already bare and could not be unclothed. They stripped his body ‘to the head.’

580 He wes mair tender [into] his body,  
Than is the scheyne into a mannis e.

“*Scheyne* must signify here the faculty of seeing.” The poet, to enhance the sufferings of Christ, tells us that his body was exquisitely sensitive. ‘More tender than the faculty of seeing’ is hardly sense. I am persuaded (though I cannot furnish examples) that the ‘sheen’ or ‘bright’ of the eye is the cornea or pupil.

591 Of fairheid floure, þe rute of rute eterne.

The first *rute* should be *frute*. Cf. l. 1098.

620 In purpoure cled quhilk noyis him felony.

“Which vexes him [and causes him] cruelty.”  
Of course we should read *fellonly*.

630 Crist held his toung and till ansuerit nocht.

We should read ‘till him.’

650 Thai euer refreschit with new torment gane.

Read *tormént agane*.

678 Thai slay thair Lord . . .  
And lousit the thief quik to sla agane.

“*Quick* probably is used here as an adverb : speedily.” They slay their Lord, and let the thief go alive to commit more murders.

740 He taist it and put it fra him syne.

Doubtless a scribal error for ‘taistit it.’

766 all the lethis on his tender bak  
Thai sa depart.

“*Lethe*, a channel or small run of water (?).”  
*Lethis* are *lithis*, joints.

768 Fra heid to fute þai brak [baith hid] and ryme.

“What is the meaning of *ryme*?” It is an error for *lyme*, limb.

797 I may nocht luke bot þow abone me draw  
To kiss þi feit.

“One should expect to read *bot þe*.” Why? The poet is addressing Christ on the cross, and says, ‘I cannot look (upon thee) unless thou draw me up.’

802 May seik and sing as duffull dring allane.

*Seik* probably = *sike* or *sich*, sigh. S. has no note on the unusual word *dring*, which occurs in Lyndsay and Polwarth. It seems to mean ‘poor creature.’

805 Deith with his dart.

S. properly points out that instead of *dart* there should be a word riming with *hing*. Most likely it was *sting*.

812 My claithis ar partit and þaim cuttis laid.

“Instead of *þaim* possibly we are to read *þair*.” Hardly. ‘My clothes are parted and lots laid to them,’ *i. e.*, cast for them.

838 The joy þay tyne agane [he] gart þaim wyn.

*Tyne* should probably be *tynt*. The joy they had lost he caused them to win again.

858 The folk for scorne apoun him schuk þair heid,  
Sayand : On þe and all þi doctryne fyne.

*Fyne* should be *fy*!, riming with *by* and *hy*.

864 For ewill wyning þair followis syn and vice.

*þair* should be omitted, and the period after *day* in the previous line changed to a comma. The reading is : The men that walk are men of covetousness, who in this world wander night and day [and] for evil gain follow sin and vice.

901 sum wer heidit, sum stanit, and sum slane.

“*Heidit* probably is the same as *hidit*, p. part of *to hide*, to beat the hide or skin of ; to flog, thrash ; it is connected with *hide*, skin, and may also mean ‘to flay’ here.” Not at all ; it is simply ‘headed,’ *i. e.*, beheaded.

911 This crabbit thief þat hang on his rycht hand.

S. has no note, but of course it should be ‘left hand.’ See l. 905.

914 The saynd of God ay reput myschance.

“*Saynd*, message or messenger.” Rather ‘sending’ = anything sent. Grammar and metre seem to require *þai ay reput*. What God sends they always consider misfortune.

915 Tha murne euer be þai in trublance.

This makes no sense. Would it be too violent to change to : ‘Tha mon [or maun] þai euer be in trublance’? ‘Then must they ever be in tribulation’?

936 Fra twelf till þre he [sc. Phebus] let no thing espire.

*Espire* from *aspirare*, to breathe forth, shine forth. ‘Donec aspires dies.’ *Cant.* iv, 6.

1007 sall nocht ceiss to cry quhill I worth hais.

Until I become hoarse. Cf. l. 1035.

1078 And vthir by for ded sone can pas.

“And others for the dead ones (*i. e.* to see them) soon began to pass by.” It should be printed *byfor ded*, *i. e.* formerly dead. Men who had died before (arose and) went about. *Matt.* xxvii, 52.

1091 The swerd of dule sa sair hir hert can brace.

“*Brace*, to embrace; here . . . . to attack.” *Brace* should probably be *race*, cut, wound. Cf. *Rauf Coilzeur*, 550.

1094 For hir sueit sone all boldin into pane.

“*Boldin*, swelled; p. part. from *balden*, *bolden*, to grow.” (?) *Boldin* (with silent l) is the same as *bodin*, clad, equipped. ‘All bodin in feir of weir.’ Dunbar, *Seven Deadly Sins*.

1116 With strif iquit

MS. has *I quite*. A correction may be necessary, but *iquit* is not Scottish.

1124 garris me mute.

Causes me to change.

1140 man, þat had nocht to lay down.

“Who had nothing to lay down, or to lie down upon.” Who had nothing to lay down (pay) for his redemption.

1149 Thocht fra the stok grew nocht þe bobe of wyne.

This metaphorical passage deserved some explanation. The cross on which Christ is hanging is justifying itself to the Virgin Mary, as necessary to the act of atonement. The cluster of grapes (*bobe of wyne*) is Christ; the stock (prop) is the cross, which upholds the cluster though it did not produce it.

1195 þuhat pane and pyne.

Of course a typographical error for *quhat*.

1198 Efter þat deid as bond þis knyght had tane.

“*þis knyght* is the one referred to in 1181.” [Sc. Longeus who had pierced Christ’s side.] “After this knight had taken the dead one as he was bound to do.” This is all wrong. Longeus had nothing to do with taking the body, which was taken down by Joseph and Nicodemus (l. 1237). Longeus, we are told (l. 1188) on the miraculous restoration of his sight, resigned from service and entered the religious life, and was afterwards made a bishop and died a martyr. ‘This Knight’ is Christ, as elsewhere (*e. g.* 1317), whom death was bound (by the Almighty’s will) to take.

1270 Thy teth is haw.

“*Teth* . . . . here seems to mean ‘appearance,

face.’” *Teth* means teeth. The Virgin enumerates in detail the disfigurements of Christ’s body, among the rest, discoloration of the teeth.

1287 Quhilk gart him murne.

The context requires *hir*. Her natural feeling made her mourn, and this grief did not offend reason (l. 1288).

1292 Out of þis warld prolixit þat in pyne.

S. asks “what is the meaning of this passage?” I should incline to correct to: ‘Out of þis warld prolixit þat art in pyne.’ The sense would then be: ‘beseech him to bring [thee] who art in pain, out of this tedious world.’ *Prolixit*, tedious, *Howlat*, l. 34.

1295 With cruell ded, 3e thoch he did no myss.

“3e is unintelligible.” 3e is ‘yea’: ‘yea, though he did no wrong.’

1301 Off precious spice to mak a conspectioun.

“*Conspectioun* signifies literally ‘a beholding,’ which gives no sense. Here it seems to mean ‘a composition, a mixture of spices.’ The poet seems to have connected *spice* in some way or other with the Lat. *specere*.” Of course the poet wrote *confectionoun*.

1312 Vnder the cure of dedis dirk vmbrakill.

I suspect *cure* here to be for *couer* = cover.

1357 Bot þe ladyis hir causit mak resisting.

This is neither metre nor sense. Perhaps we should read *reisting*. The ladies made her ‘rest’ (pause, or wait) ‘until the third day.’

1368 To quhome the ded may nocht resistance ma.

“*The ded*, the dead one.” I incline to think it means ‘death.’ If the body be taken from the grave, ‘they will proclaim that he is Christ our King whom [whose arising] death could not resist,’ or, against whom death has no power.

1377 For sickar armes þai soucht in þe sepulture.

“They searched in the sepulchre for sure weapons. But what is the meaning of this?” The correct word, of course, is *sickarnes*. For security (or assurance against trickery) the soldiers searched the sepulchre (before laying the body in it). The

careless scribe repeated *ar* as the beginning of another word. The fact that it is *armes* and not *armis* should have put the editor on the right track.

1398 Thairfor the Knychtis but dreid sleippit sone.

*The knychtis* should be *the knycht*, sc. Christ.

1403 Thy hurde to hid to skaill I tuke no cure.

Schipper's conjecture that we should read *to hid* or *skaill* (though he doubts whether it makes sense) seems to me correct. 'I cared neither to hide (lay up) nor to scatter (expend) thy treasure.'

1443 Of hevinly talk makand a riall pace.

"*Pace*, weight. A royal weight. What does this mean?" It is rather from *passus*, a discourse.

1466 Scho went, þat Jowis away his corps had tane.

There should be no comma after *went*. 'She weened that Jews had taken away his body.'

1494 All confort him.

*All* should be *als*. 'Also comforted him.'

1509 Quhilk ar the sarmonis quhilk 3e at þer speir?

*þer* is not a possible word. It should read *at vþer*: 'that you ask of each other.'

1526 He sonȝeit him or he wald forthir pas.

"*To sonȝe*, to care, to be anxious, to hesitate." It is, 'he excused himself from going further.' Fr. *essoignier*. Cf. 'But ony circumstance or sonȝie.' Dunbar, lxxix, 3.

1532 He wes oft wont . . . to breik þe breid.

For this tradition cf. *Clannesse*, ll. 1101-1108.

1535 As with ane knyf ane wald it þair in hy.

*þair* must be wrong. Perhaps we should read *kerf*. The statement in *Clannesse* is that Christ was wont to break the bread more perfectly 'þenne alle þe toles of tolowse mozt tyzt hit to kerue.'

1569 His saule to tyne þis pietuous Prince had reuth.

"*To tyne*, to loose (sc. from error)." *To tyne* is to lose. Christ had ruth to lose the soul of Thomas through his unbelief, and therefore convinced him.

1634 Bot 3e, he said, sall find in þe ciete.

*Find* should be *found*, 'go.' Cf. *Ranif Coilgear*, 174; *Awntyrs*, 261.

1672 In forme of fire þis Haly Spreit apperit,  
þair cludy mind with fire wer to attend.

*To attend*, is to kindle, but *fire wer* must be wrong. Perhaps we should read *fervour*, or *fervour*.

WM. HAND BROWNE.

Johns Hopkins University.

## CORRESPONDENCE.

### LAWS OF WIHTRED, No. 28.

*To the Editors of Mod. Lang. Notes.*

SIRS:—No. 28 of the laws of Wihtred, King of Kent (†725), which is nearly identical with the laws of the West-Saxon Ine (†726), runs thus: "Gif feorrancumen man oððe fræmde būton wege [Ine inserts: geond wudu] gange, and hē þonne nāwðer ne hrȳme, nē he horn ne blāwe, for þeof hē bið tō prōfianne, oððe tō slēanne oððe tō alȳsenne" (Schmid, p. 18, cf. p. 28).

To this there is a curious parallel in an account of travel in Africa by Sir Harry H. Johnston, in the *Youth's Companion* for October 29, 1903, p. 541, col. 1: 'You are seldom received with active hostility by savage Africans if you announce your approach with a great deal of noise or a firing of guns or shouting. It is the silent and stealthy coming which precipitates hostile acts on their part.'

ALBERT S. COOK.

Yale University.

### THE "LIBRO DEL OSO."

*To the Editors of Mod. Lang. Notes.*

SIRS:—At the end of the twenty-third fable of *El Libro de los Gatos*<sup>1</sup> occurs the following phrase: "commo por aquel oso que estaba á la cabecera del lecho se entiende la muerte que non perdona

<sup>1</sup> *Biblioteca de Autores Españoles*, vol. LI, *Escritores en Prosa Anteriores al Siglo XV*, recogidos é ilustrados por Don Pascual de Gayangos, Madrid, 1884, page 549.